

Young People and World Evangelization

BV
2060
G6

JOHN FRANKLIN GOUCHER

5839



NEW ENGLAND

METHODIST HISTORICAL SOCIETY.

FROM *Esh. of E. B. Bates, D.D.*
OF *S. Boston, Mass.*
21st Feby 1875



Faydash
18708
School
of
Theology
Library

YOUNG PEOPLE AND
WORLD EVANGELIZATION

Young People and World Evangelization

By

JOHN FRANKLIN GOUCHER

PRESIDENT OF THE WOMAN'S
COLLEGE OF BALTIMORE



CINCINNATI: JENNINGS AND GRAHAM
NEW YORK: EATON AND MAINS

**COPYRIGHT, 1905, BY
JENNINGS & GRAHAM.**

GOD's "eternal purpose, which he purposed in Christ Jesus our Lord," is to establish His kingdom over willing hearts throughout the entire world. He uses parable, prophecy, and prayer, as well as direct statement to emphasize the certainty that His kingdom will be established and to give instruction concerning its character and man's relation to its coming. His kingdom is likened to a "stone cut out of the mountain without hands," which "became a great mountain, and filled the whole earth." It "is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." "Then cometh the end, when Christ shall have delivered up the kingdom to God, even the Father; when He shall have put down all

rule and all authority and power. For He must reign, till He hath put all enemies under His feet." In the prayer which our Lord gave the Church to be her model and a part of her daily ritual, He commanded, "After this manner therefore pray ye: Our Father which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven." The compass and content of this prayer express with solemn significance the purpose of God and confront the Church and His every follower with grave responsibilities.

Prayer is the offering up of our sincere desires to Almighty God with confession, supplication, and thanksgiving. It is not prayer unless it is born of a controlling desire, accompanied with faith in God, and "faith without works is dead." To pray, "Thy kingdom come," is to pray for everything preparatory and essential to

its coming, both in one's own life and in the world at large. The use of this petition always implies the attitude of soul which finds expression in, "What wilt Thou have me to do?" It pledges us to the warfare against evil, places us in the army of God, and makes withholding or indifference treachery and desertion.

The organization and training of the Church are for the development and expansion of the kingdom. Its commission is "to all nations," "to all the earth," "to all the world," "to all flesh," "to all that are afar off," "to every creature," "to the ends of the earth," "unto the uttermost parts of the earth." Not to the world or communities in mass, but "to every creature," individualized. The Church through her members is required "to preach," "to warn," "to declare," "to teach," "to show," "to evidently set forth," "to witness," "to baptize;"

to proclaim by living voice and printed page, to witness by personal living and by organized ministries and ordinances, "both in Jerusalem"—through city evangelization, "and in all Judea"—through home missions—"and in Samaria, and unto the uttermost parts of the earth"—to perverts and the indifferent, through foreign missions.

To "evangelize" means to instruct in the Gospel, to pervade with the spirit of the Gospel. The world's evangelization requires that every person who has reached the age of moral accountability, in some one generation, shall be personally responsible for his rejection of Christ or his ignorance concerning Him, because knowledge of his claims was or might have been a personal consciousness. Nor does it stop here. It includes also the gathering of those who have accepted Him into the organic body of Christ, which is the Church. "Go ye

therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you."

The world's evangelization does not necessarily mean that every person shall have an experimental knowledge of Christ, but it does mean much more than the simple setting forth of His character and office by printed page or proclamation through public speech. It includes also such setting forth of Christ and His claims by living witnesses of His indwelling and efficacy, that every person may see the demonstration of Christianity in practical living, and have the Gospel presented in his own tongue. This will constitute the world's evangelization, for hastening which, to the limit of personal ability, every Church and each individual is responsible.

There are limited areas in America, Great Britain, India, and elsewhere which have been evangelized. Some which were are not now, and some are now which never were before. But not a single land nor people is wholly evangelized. There are multiplied millions who have never heard of Christ, who because of isolation, ignorance, superstition, or sensuality know nothing of the provisions and claims of the Gospel. The primary need is that missionaries shall be sent throughout the whole world to teach the knowledge of Christ to every creature. "How then shall they call on Him in whom they have not believed, and how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?"

The essential spirit and normal interpretation of the Gospel require its diffusion.

Love is a vital and social force and must, by the law of its existence, disseminate itself. No one to whom the Gospel comes has an exclusive right in it. Every one holds that which he has received in trust for all those for whom the Giver committed it to him. To possess constitutes the obligation to communicate. "Freely ye have received, freely give."

The cycle of God's purpose for humanity finds expression in two co-ordinate commands. Each is expressed in a monosyllable. To those who are at "enmity against God," He says, "Come." "Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow." "Incline thine ear, and come unto Me, and your soul shall live." "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." "The Spirit and the bride say, Come.

And let him that heareth say, Come. And whosoever will, let him take the water of life freely.” This is the Gospel of salvation for the sinner. It means enrichment for the destitute. It includes pardon and provision for every need.

As soon as the invited has been received, transformed into the divine likeness, and made a partaker of the divine nature; as soon as love is enthroned in his heart, Christ commissions him to “go.” “Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit.” “Go ye therefore, and teach all nations.” “Go ye into all the world and preach the Gospel to every creature.” “Let the dead bury their dead; but go thou and preach the kingdom of God.” Christ gives to every soul He regenerates a commission wherein He may find expression for that love which is inseparable from the renewed

nature. This is the Gospel of service for the saint. It means opportunity for the reclaimed. It includes equipment, employment, reward. He invites to come, that He may qualify to go. The qualification is never withheld from any who respond to the invitation. "He will give grace and glory." The world's evangelization waits upon the application of our Lord's Gospel of Go. "Behold, I send you forth."

The Church must supply two things in sufficient quantity and quality before the world can be evangelized. These are included in the command, "Go ye."

First, the necessary agents. These must be selected, trained, commissioned, and sent "unto the uttermost part of the earth" to proclaim and interpret the Gospel and to raise up and direct millions of native Christians to witness by living the experience of its reality and power.

Second, the necessary accessories for maintenance and expansion must be provided. That is, those who are saved must demonstrate that they are partakers of salvation for service by serving, either on the firing line, abroad, or at home as called, or by serving by a similar consecration and devotion in supplying the accessories, such as sympathy and support, faith and substance, prayer and fellowship. Each one is under obligation to have and manifest this spirit of service whether at home or in the field, even though the latter may be more difficult to assume, or the former more difficult to maintain. All must share the burden and the triumph as "laborers together with God." None is excluded from God's plan. If included he must do God's work as God directs.

While all men are in a general way, and each is in a particular way, included in the

Gospel of salvation for service, the young have a special relation to it. There are some blessings promised in God's Word to old people, and others to those in middle life, but young people are the preferred class in God's providence, for every blessing promised in the Bible may be successively theirs. When a child is converted it is a double work of grace, namely, the salvation of a life and the salvation of a lifetime, with its untold opportunities and influence. Polycarp was martyred at ninety-five. But he was converted at nine, and gave eighty-six years of blessed service.

It is not an accident that young people are the chief objective of the scheme of salvation. In youth the heart is like wax in its impressibleness, like bronze in its retentiveness. The years in which conversion usually occurs are between twelve and twenty. Statistics show the year of most

frequent conversion is the sixteenth for girls and the seventeenth for boys. Those years passed, the prospects decrease, and after twenty-two the probability is very small, for over ninety per cent of the members of the evangelical Churches in America were converted before they were twenty-three years of age. Less than five per cent of those who leave college unconverted ever commit themselves to a Christian life.

Practical philosophers and psychologists no longer busy themselves about probation after death, but with how far the tendency to fixedness of habit reduces the probability of ever initiating the Christian life after the twenty-fifth year has passed. The thought of the past concerned itself with the Divine decrees, and threw the responsibility upon God; the thought of the present is largely concerned with personal duty, and throws the responsibility upon man.

The latest psychology teaches "that our impulses and instincts ripen in a certain order, and if the proper objects are provided at the proper time habits of conduct and character are formed which last for life; but if neglected the impulse dies out, and our most earnest efforts meet with no response." Professor Starbuck asserts and supports his statements with many facts and figures, that "conversion is a distinctively adolescent phenomenon." Professor Coe says, "Conversion, or some equivalent personalizing of religion, is a normal part of adolescent growth, and a deeply personal life choice is now easier than either before or after." The normal occupation during adolescence is consciously or subconsciously to make life choices.

Young people must be the prime objective in the world's evangelization, for usually before or during adolescence, if ever, the

foundations of a Christian life are laid, the student life is determined, and the trend for greatest usefulness is established.

If for thirty consecutive years all the young people in the world between ten and twenty-three years of age could be reached by Christian teaching, the world's evangelization would be accomplished. Five successive generations of young people, from ten to seventeen years of age—during the years when most responsive to the claims of religion—would have been under the influence of Gospel truth, and five successive generations, between sixteen and twenty-three years of age—the second period most determinative of a religious life—would have had similar influence. Within these two periods nearly every one assumes that personal relation to religion which he makes final. The vast majority of those who are now twenty-two years old, and not already

Christians, of whom probably less than two per cent would ever be converted under the most favorable conditions, will have passed to their final account within thirty years, and the world would be occupied by those who had faced the responsibility of accepting or rejecting Christ during the most favorable periods of their lives, and the world would be evangelized.

Young people are not discriminated against in the outworking of God's purpose. They receive from Christ the commission to "go," which is never withheld from those who "come." As they necessarily constitute the chief subjects of the world's evangelization, they must largely furnish the agents and accessories for its accomplishment. Their number would of itself make them an important factor in this great work, but their quality is more important than their quantity. They are ac-

quisitive and at the age when, if ever, they will enthrone God, and lay the foundation of devotion and liberality. They most readily acquire strange languages, are enthusiastic, aggressive, and courageous, rarely pessimistic, have endurance and improbableness. They are the part of the army most easily mobilized, for they are not as yet articulated with society, and high enterprise appeals to their spirit. They are flexible and readily adapt themselves to changing conditions. They furnish the very material for a successful propaganda, and offer the rational field for recruiting the agents and developing the supporters.

If the leaders are to be truly great their training must be commenced when young, that they may discover their aptitudes, develop their endowments, gather and co-ordinate detailed and comprehensive knowledge, acquire skill and become adjusted to

their mission. It is more than a coincidence that during adolescence, when men and women are most responsive to the call of God, they are also most available as agents, most teachable, and then, if ever, the habits of devotion and liberality are best established.

Every one is commissioned to be Christ's witness "to the uttermost parts of the world." The burden of proof is with each one to show how he is justified in not being personally at the front. If that is clear, he is under positive requirement to be at the front representatively so far as possible. To hold the life line is as important and obligatory as to go into the breakers.

If adequate accessories are to be available it must be through training the young people to practical sympathy and personal, proportionate co-operation. In two decades or less the \$25,000,000,000 now in the hands

of the Church members of the United States will be \$50,000,000,000, or more, and this sum, whatever it may be, will be subject to the administration of those who to-day are in their formative age. Those to whom it is now intrusted will be in eternity, facing the most serious aspect of the question how it was they had the direction of so much capital and left it uninvested for the kingdom. Now, if ever, those who are to possess it must be taught the duty and joy of systematic and proportionate co-operation with the cause of God, that it is their obligation to tithe their possessions, and their opportunity to contribute so much as they can, not from impulse or as a gratuity, but "as good stewards of the manifold grace of God," that at His coming Christ may have His own with proper use. Unconsecrated wealth is an offense to God, and a canker and curse to the holder. "Your gold and

your silver is cankered and the rust of them shall be a witness against you."

If all the members of the Church were devoted to hastening the kingdom of God, the Church militant would be the Church triumphant, and the problem of home missions would be solved in a decade. There is nothing more contagious than Christian personality.

Eighteen and two-thirds centuries have passed since Christ commanded His disciples to preach His Gospel to every creature, yet only one of the entire membership of the evangelical Churches of the United States has gone into the foreign field for every 5,500 who stay at home, and only 1,500 of their ordained ministers are engaged in foreign work, while the other 18,000,000 members and 122,000 ministers are living their lives in the home field.

If the evangelical Churches were to send

to the foreign fields two thousand missionaries a year for, say, thirty years, the world could be evangelized before the close of the first third of this twentieth century. That would mean, after about twelve years, a standing army of, say, 20,000 laboring among the 1,000,000,000 who know not God nor Jesus Christ whom He hath sent, or one missionary for every 50,000 persons to be reached. That would be sufficient, if properly supported, to develop and give direction to the native agencies and assure success.

This is not impossible, nor would it make a disastrous or unreasonable draft on the home Churches. There are nearly twice two thousand young people, student volunteers, in the colleges and universities of the United States to-day who are pledged for this work and eager to go. If the demand were manifest their number would be

largely increased. Two thousand a year would only be one out of eleven of the young people who go out from our colleges and universities, or about one out of every sixteen leaving our institutions of higher education annually.

To carry out this moderate but sufficient propaganda would require, say, \$30,000,000 annually. This should be no serious inconvenience. The people of the United States spend, shall we say waste, \$11,000,000 annually on chewing gum. That is one-third the sum necessary to save the world. Thirty million dollars per year would be only three-twenty-fifths of one per cent, or twelve cents out of each hundred dollars now in the hands of the evangelical Church members in this country. This would be no burden. What might be done by reasonable sacrifice? The young people could provide this amount themselves if they had a mind

to do so. An average of one cent per day from the more than five million members enrolled in the Young People's Societies of the Churches in the United States, and one cent per week from the something over thirteen millions gathered in the Sunday-schools, would supply almost the amount necessary.

It is not unreasonable to believe that the world's evangelization will be accomplished by the young people when they are properly educated. When Frederick the Great heard of the defeat of his army on a certain occasion, he exclaimed, "We must educate." Burke said, "Education is the cheap defense of nations." The Church, like Hannah, the wife of Elkanah, must bring her youth to the temple and dedicate them to be educated for and in the ministry of the sanctuary. Then she can say, like Christ, "Of them which Thou gavest me have I lost none."

The prophecy is "All thy children shall be taught of the Lord."

If "child" means one who is not yet hardened into maturity, the prophecy that a "child shall lead them" may be fulfilled in this great work of bringing the world to Christ. The soldiers who have won the great battles of modern times were young men, many of them still in their teens. General Grant said in his Fourth of July address at Hamburg, "What saved the Union was the coming forward of the young men."

Patrick Henry, by rallying the young men of the Virginia House of Delegates, secured the passage of a resolution sustaining the independence of the Colonies and set a standard for the new world.

The French Academy, which for two and a half centuries has been so potent a factor in shaping the brilliant literature of that people, had its beginning in the ardent

longings and aspirations of young men, the oldest of whom, with perhaps one exception, were under twenty-seven years of age.

Pitt entered Parliament when he was hardly twenty-two, and was prime minister of Great Britain before he was twenty-five.

The typical missionary, who outlined the ideal and set the pattern,—He who undertook the most stupendous work ever enterprises, the work of reconciling God and man, said at the age of thirty-three, “It is finished,” and returned to heaven from whence He came.

Saul officially witnessed the stoning of Stephen at twenty-seven, and a short time after was commissioned by Christ to go bear His name far hence to the Gentiles.

Timothy was but fourteen when converted and eighteen when called to become the assistant to the great apostle.

Adoniram Judson was but twenty-two

when he resolved to devote himself to foreign mission work, and started for India at twenty-four.

Robert Morrison was but twenty-two when he was accepted by the London Missionary Society, and commissioned to open Christian work in China.

David Livingstone was twenty-one, Jacob Chamberlain nineteen, and Bishop Thoburn only seventeen when called to foreign mission work. These ages are not exceptional, but illustrate the rule. "Wherever in history we mark a great movement of humanity, we commonly detect a young man at its head or at its heart."

It is quite probable that when this world is evangelized, it will be through the agency of young people occupying the firing line, seeking and teaching the young people while the rest of the Church, whose training commenced as young people, will supply with

equal devotion the accessories for maintenance and expansion, every one giving his sympathy, prayer, thought, time, and money, as each is possible.

It is not only possible for the young people to accomplish the world's evangelization, but the agencies are well organized and the process far advanced. Formerly the trend of the evangelical Churches was to emphasize, through organized effort, the importance of work for young people; latterly the trend is to emphasize the necessity of work by young people. The organizations for developing the knowledge, loyalty, and ministries of young people have had a quiet but striking evolution until their comprehensiveness, possibilities, and articulation with the great work of the world's evangelization are startling and prophetic.

First, as to number and date of organization, is the Sunday-school. In its earlier

stage it gathered poor children, and them exclusively, and taught the elements of education and primary religious truths. Subsequently it sought to gather all children and youth for instruction in Bible truths and personal obligations. Its system, scope, and efficiency have improved, looking more and more to securing practical and immediate results in personal experience and effectiveness.

There are over thirteen millions gathered into the Sunday-schools of the United States. It is estimated that of these twenty per cent are converted during their attendance, and twenty per cent afterward. That leaves sixty per cent to be accounted for; but the forty per cent who profess conversion furnish eighty-seven per cent of the members of the evangelical Churches, and only thirteen per cent are gathered from those who never had Sunday-school instruc-

tion. The Sunday-school teachers constitute the vanguard of the kingdom. If our Sunday-school scholars were systematically trained to give an average of one cent per week to the world's evangelization, it would amount to nearly seven million dollars, or be about as much as the entire Protestant Church of America is giving for foreign missions. Systematic work has commenced in this most promising field. The sixteenth or seventeenth is the year of maximum probability for conversion, and the aim and effort is becoming more defined on the part of the Sunday-schools to see that every scholar is awakened, converted, and started in systematic co-operation with the Church before that year is passed. In the first year of this century there were more than 2,000 normal classes, and 18,000 conventions held among the workers in these Sunday-schools and over

200,000 joined the evangelical Churches from the ranks of the scholars.

The Young Men's Christian Association was organized in 1844. Its primary object was to look after young men, who are subjected to varied, subtle, and serious temptations in our "homeless cities." Everything is a part of the Universe of God, and anything which is well born becomes adjusted to His great purpose. So the Young Men's Christian Association has naturally broadened its scope, multiplied its departments of work, and enriched its ministries.

The International Committee of the Young Men's Christian Association commenced to develop "The Student Young Men's Christian Association" work in 1877. The movement now includes nearly every leading college and university in North America. "Its object is to lead students to be intelligent and loyal disciples of Jesus

Christ, to train them in individual and association Christian work, and to influence them to place their lives where they can best serve their generation." Through secretaries, training conferences, Bible, mission, normal, and other study classes, special literature and deputation men, its work has been systematically pushed until it has come to be a chief influence in our leading institutions for promoting the kingdom in the lives of the students. In State and undenominational institutions it has well-nigh the monopoly of this work. Largely through its efficiency the colleges and universities have come to be the most Christian communities in the United States and Canada. "Taking the young men of North America as a whole, not more than eight per cent, or one in twelve, are Christians. In 1902 a careful census taken in three hundred and fifty-six of our colleges and uni-

versities, showed that of 83,000 young men, fifty-two per cent, or more than one-half of the student body, were members of evangelical Churches. Twenty-five years previous the proportion was less than one-third.”*

The virility of the movement makes it a great deal more than a home missionary organization. The student type of religion is manly and practical. “Their religious life is based upon a personal study of the Scriptures and Christian evidences, and not least helpful in shaping their faith has been the influence of the presentation and study of the facts of Christian missions.” For years past students have been the largest purchasers of missionary books. They believe, with Bishop Whately, “If our religion is not true we ought to change it. If it is true we are bound to propagate what we believe to be the truth.”

*John R. Mott.

"The Student Volunteer Movement for Foreign Missions," a special branch of this work, was organized in 1888. It works among the most potential class in the Christian world and seeks to bring them to the highest service in ministry to others. Their appeal is to conscience, conviction, consecration, courage, and character. The volunteers are among those of strongest personality, largest equipment, and greatest efficiency. Through this agency about 9,000 students volunteered in fifteen years. A large proportion of these are still at college preparing, but about 3,000 are actually at work in the foreign field, and many more would be if the Church had been ready to send them. A recruiting agency has thus been offered the Church the like of which she had never known.

The World's Student Christian Federation, organized in 1895, includes thirteen national organizations, over 1,500 separate as-

sociations or unions, and about ninety per cent of the institutions of higher education of the entire world, with a total membership of over 80,000 students and professors. An associated Christian effort has thus united more students around the cross of the conquering Jesus, than any other inter-collegiate organization, athletic, literary, fraternal, or political. "As go the universities so go the nations."

This Federation is concerned, in purpose at least, with the moral and religious welfare of two-thirds of the young men of the human race. The movement is now looking toward the 8,000 secondary schools of the United States and Canada with their 275,000 boys as the key to the colleges and universities. Of the 375,000 members of the Young Men's Christian Association in this country, 45,035 are boys under sixteen years of age.

The Young Woman's Christian Associa-

tion, working along similar lines, with similar results, was organized in 1855, and numbers 537 associations, with a membership of 67,708.

The young people who never go to college far exceed in number those who do. They also are organizing and being trained for and enlisted in this great work. This indicates a third line of preparation for the world's evangelization.

The Young People's Society of Christian Endeavor, the Epworth League, the Baptist Young People's Union, the Christian Union of United Brethren, the Young People's Union of the United Presbyterian Church, the Brotherhood of Andrew and Philip, and other smaller associations, include an aggregate membership, not counting any twice, of somewhat over 5,000,000, or about twenty-eight per cent of the evangelical Church members of the United States.

Horizon and inspiration, purpose and uplift, have come to the young people through the great conventions held by these various organizations. Growth is as natural to young people as enthusiasm. It is significant that their conventions are approximating the Conference idea. They are stressing more and more Bible, mission, and normal study, study of the various fields, problems, phases, and methods of Church life and work. Their programs provide for less rhetoric and more facts. Those who have brought things to pass are invited to contribute of their experiences, explain methods, and answer questions. In their local organization they associate young people together for specific religious purposes, spiritual, missionary, charitable, literary, and social. They make the young people accessible to systematic instruction and develop organized and individual effort, skill, and efficiency, and beget a sense of personal

responsibility and achievement. They have vast possibilities and are gradually occupying them.

Only about two per cent of the people of the United States, who reach twenty-three years of age, without a clear personal identification with Christ and His Church, ever become Christians. The Young People's Societies are developing a spirit of co-operation with the Churches to see by all possible means that every one who can be reached is thoroughly indoctrinated in the Scriptures, established in habits of proportionate giving, and personally identified with evangelical work before he reaches that age.

Technically the term young people applies only till the end of adolescence, or say, through the twenty-second year. It requires an average of approximately 30,000 young people and 65,000 children to be re-

cruited every week through the year to maintain the membership of the Young People's Societies and Sunday-schools at their present enrollment, so the Young People's Societies present a constant demand for well trained leaders, and the work of the Sunday-school creates similar requirements with growing urgency.

The fourth stage in this development of organized young people's agencies for the world's evangelization is the "Young People's Missionary Movement," which was born of an oppressive sense of need that the ever-changing membership of the Young People's Societies and Sunday-schools should have trained leaders, up to date alike in the wisdom of the past and demands of the present, capable to give direction to the systematic and practical study of the Word and work of God. The most successful workers in these fields keenly recognize this

need. The Young People's Missionary Movement has its executive committee of fifteen, approved or selected by the Missionary Boards of the various Churches, its Board of Council and its secretary, with a well-equipped office.

Its organization was not premeditated, but providential. It is purely supplementary to the work of the Church universal, and in no sense intended to supplant any branch of it. It stands for the broadest catholicity through an enriching and enriched denominationalism. Each Church may best train its own leaders, but where can the leaders of these leaders be trained so efficiently as in an interdenominational conference by denominational specialists? This is the object of the Young People's Missionary Movement. It brings together specialists from the Young Men's Christian Association, the Sunday-school, the secre-

tariate of the various Mission Boards, returned missionaries, the leading educational institutions, and representative pulpits, to give instruction in its conferences. It is a clearing-house of facts and ideas, a school of methods, a dynamo of inspiration for both home and foreign mission workers, where each labors for all and all serve each.

This fourth development marks the equipping and constructive stage through which key-workers may be selected, enriched, and trained more thoroughly than ever before to lead in the specific work of organizing and developing the young people through their own denominational societies and Sunday-schools. Though the first preliminary meeting in which this organization had its inception was held in December, 1901, it has conducted six conferences, attended by more than fourteen hundred workers among young people from about thirty denomina-

tions, and secured a permanent home for its central annual meeting at Silver Bay, Lake George.

The movement has spread to England, where two conferences, suggested by the Silver Bay Conference, were held last summer, one by the Nonconformists at Little Hampton, and one by the Church Missionary Society of the Church of England at Keswick. These were attended by more than six hundred delegates, and arrangements are in progress to repeat and enlarge this work next summer. It is also taking rootage in Canada. No one may estimate the importance of this phase of the organized Young People's work, which promises to become a movement of movements.

Arrangements are made for Sectional Young People's Missionary and Bible Conferences, to be held during the winter months at metropolitan centers, where a

number of workers from the Young People's Missionary Movement will assist in the exercises. Their object is to train leaders who will be able to organize and direct Bible or Mission Study Classes in every congregation, Sunday-school, and Young People's Society within the territory reached by the conference. Several of these have been held with marked success.

Another important field of usefulness for this movement is in the preparation of suitable programs and material for monthly missionary exercises for the Sunday-school. This material, placed at the disposal of denominational missionary secretaries for adaptation to denominational needs and used through denominational channels, will be of very great educational value in directing the thought of the thirteen millions of Sunday-school scholars each month to the needs of the mission fields.

Similar, though somewhat more elaborate, programs, prepared for the use of Young People's Societies, may give direction monthly to the five millions of members of these Young People's organizations in a progressive study of the world field.

A form of service that has already proven of great value is the preparation of suitable text-books for the use of Young People's Mission Study Classes. To meet the demand for such text-books, the Movement, through its Editorial Committee, has projected the Forward Mission Study Courses. These courses, as at present outlined, comprise twenty volumes written by leading authorities on missions and present the needs and conditions of both home and foreign mission fields. The need and demand for books of this character are indicated by the fact that 20,000 copies of "Princely Men in the Heavenly Kingdom"

—the book issued last year—were sold within two months of the date of publication. Thirty-five thousand five hundred copies of “Sunrise in the Sunrise Kingdom”—the foreign mission book issued this year—were sold within four months, while orders were received for 5,500 copies of “Heroes of the Cross”—the Home Mission book just issued—before it was off the press. This is the sixth of the series.

In addition to the preparation of suitable mission study text-books, the Movement prepares and furnishes, through the denominational authorities, a series of pamphlets and leaflets of suggestions for the use of leaders in teaching the classes.

The preparation and circulation of missionary libraries suitable for Young People's Societies, Sunday-schools, and Mission Bands, are receiving the attention of the Movement through its Library Committee,

composed of denominational missionary secretaries with Mr. Harlan P. Beach as chairman. For the use of the mission study classes desiring reference books, Mission Study Reference Libraries, No. 1 and No. 2, have been published. No. 2, nine volumes on Japan, has already reached its third edition. The selection and preparation of a library suitable for juniors and younger Sunday-school scholars is now receiving the attention of the committee.

The great work of the Young People's Missionary Movement is not as an independent organization, but as a servant of the denominational boards whose representatives constitute its Executive Committee and Board of Council.

The leading denominations are recognizing the opportunity and obligation which these converging lines of organized Young People's work create. Thirteen of their

Mission Boards have appointed secretaries, under the direction of standing committees, to give their time and energy, in whole or in part, especially to foster and develop the study and work of missions among the young people of their Churches.

Perhaps none other has made such thorough provision, or as yet secured such striking results, as the Methodist Episcopal Church. Its Discipline provides for the organization of each of its 33,000 Sunday-schools into a Missionary Society, also for the supervision and the holding of a monthly meeting and an anniversary of each society. They gave \$484,000 for missions last year, and are showing a healthy growth in intelligent sympathy and practical aid.

Our Board of Education, with funds secured principally through the collections taken annually on Children's-day, has assisted 12,411 young people from our Sun-

day-schools to an advanced education. Of these, 7,182 became ministers, 863 missionaries, and 2,586 teachers. One-quarter of the missionaries of the Woman's Foreign Missionary Society, and twenty-eight per cent of the foreign missionaries of the Parent Missionary Board were assisted during their preparation by this society.

The Epworth League occupies high ground in its work for world evangelization. It requires a standing committee to be appointed in every chapter and organization, under the chairmanship of the second vice-president, to which is committed the Department of World Evangelism, including Christian stewardship, Church benevolences, and the various forms of missionary activity and study. It regularly prints outlines and suggestions for mission and Bible study rally days, and monthly missionary topics on its topic cards and in its official

organ, and its co-operation in developing mission study among the young people has been both cordial and helpful.

Our Missionary Society has a Young People's Department, and secretary, and a missionary editor with well organized offices and expert assistants. These are directed by a Standing Committee of the Board. They are creating and circulating literature, planning for and assisting at conventions, preparing and displaying missionary exhibits, conducting correspondence, directing student campaigns and campaigners, and organizing and supervising mission study classes among our Sunday-schools, colleges, and young people generally.

In a single year, under the direction of our Young People's Missionary Secretary, thirty of our colleges were visited and Con-

ferences held to train campaigners, and one hundred and thirty-two campaigners were placed in the field to organize and conduct mission and Bible study classes, circulate literature and locate missionary libraries.

During the year cards, leaflets, and pamphlets, aggregating 700,000 pieces, were printed and sent out on Missions, Stewardship, and General Benevolences. This includes about 70,000 circular letters.

Our Young People's Missionary Department gave direction last year to 682 mission study classes, with an enrollment of 8,613, systematically studying the prescribed courses, and a great many classes were not officially reported. During the past four years while systematic mission study by our young people has been developing, there have been over 1,900 classes, with an actual attendance of 23,000, and the indications are we will have 1,200

classes, with 15,000 engaged in mission study this year.

Let a single example suggest the far-reaching benefit of this systematic mission study work:

The Pittsburg Conference of the Methodist Episcopal Church contains 255 pastoral charges, including city, town, and country Churches. At the beginning of 1901 many of these pastoral charges were without any young people's organization, and in some there was a positive opposition to having the young people organized for or engaged in distinctive Church work. Many of their Epworth League chapters were without any appreciable spiritual force, and the Conference and district organizations were inactive. During the past three years and a half there has been a marked growth of Church life and activity in all desirable directions, and this bears a striking relation

to the development of systematic mission study by their young people, as the following figures indicate:

	MISSION STUDY CLASSES	CONFERENCE CONTRIBUTION TO MISSIONS	PERCENTAGE OF INCREASE OVER 1900
1900	2	\$33,286	
1901 (About)	40	38,058	14
1902	100	46,927	44
1903	150	64,231	90

The four District Epworth Leagues in which the largest number of mission study classes have been conducted, propose to maintain a new mission in the Island of Java, Malaysia Conference, which the Church authorities have arranged to open for them. They secured \$4,500 for this purpose last year, which is not included in the above statement. The missionary has been appointed, and it is expected that the work will be commenced this year.

The Fifth District League is supporting two home missionaries in the coke region

of Pennsylvania, and all the benevolences of the Conference show a marked improvement.

The Conference Epworth League supports a Conference League missionary secretary, who gives all her time to the organization of League chapters and study classes within the Conference.

Many persons have grown in their generous support of the Church. The following statement of the giving of one person is a sample. The giving of some others is even more marked:

Contributed in 1900: \$0.50

1901: 1.50

1902: 2.50

1903: 42.50 (commenced tithing)

The systematic study of missions by the young people of this Conference during the past three and a half years has broadened vision, increased interest in all forms of

Church work, deepened the spiritual life, and proven to be an important factor in securing an advance of ninety per cent in the missionary contributions, that is from \$33,000 to \$64,000, while the young people themselves have raised \$4,500 additional, started a new mission, and are maintaining two Home missionaries. And this is not an isolated case; for similar results have occurred elsewhere. It pays not only spiritually, but financially, and that speedily, to train the young. It is denominational suicide to neglect them.

The Young People's Department of the Parent Missionary Society, together with the Epworth League, the Board of Education, the Sunday-school Union, and the Woman's Foreign and the Woman's Home Missionary Societies, are doing a great work among our young people, and constantly

making manifest the demands and possibilities of this undeveloped but inviting field. The far-reaching influence of this is beyond calculation.

Each of the four great movements, the Sunday-school, the Young Men's and Young Woman's Christian Associations, the Young People's Societies, and the Young People's Missionary Movement, has its distinctive field and commission, but they naturally overlap and supplement each other. All are the legitimate children of the Church which begat and nurtures them. She rejoices in their development. Their success is her honor, and they are honored in being able to aid with growing efficiency in preparing her for the coming of Him who is Lord of all.

The Church which neglects her young people "proves herself improvident and

must neither wonder nor complain if heaven leaves her nothing to nurse but her own desolation."

What is true of the Churches in the United States in their relation to this great problem, is in a measure true of all Churches and lands in Christendom.

Nothing is accomplished without vision. Those through whom the Spirit of God has its most effective work are the Seers, those who see the vision of God's purpose and of human opportunity. They have the first qualification for leadership in the world's evangelization.

We are now living in the dispensation of the Holy Spirit, when it was promised "Your young men shall see visions," and "the spirit of teaching shall be given to your sons and daughters." Surely, "The light that never was on sea or land" is the

illumination of these organized activities of the young people.

Their responsibility and their goal is the world's evangelization. Their challenge is to the host of God. Their activity and development give hope that in and through the young people, who rapidly transform knowledge into power, and are teeming with that joyous fullness of creative life which radiates thoughts as inspirations and dissipates "the torpor of narrow vision and indolent ignorance" by the irresistible power of the broad human gladness found in a life of unselfish love of their kind, the desire of God shall be realized, "Who will have all men to be saved and come unto the knowledge of the truth."



